

THE GENUINE AND CORRECT
SERMON,
AS PREACHED TO THE ANCIENT PEOPLE OF GOD,
THE JEWS,

AT
SION CHAPEL,
UNION STREET, WHITECHAPEL,
BY WM. COOPER, AGED 20 YEARS,
ON THE LORD'S DAY AFTERNOON,
AUGUST THE 28th, 1796.

With the HYMNS and PRAYERS before and after the Sermon.

TAKEN IN SHORT HAND BY RAMSEY AND MARSON.

And in thy Seed, and all the Nations of the Earth be blessed.

GEN. chap. xxix. ver. 18.



Published by G. THOMPSON, No. 50, Old Bailey.

And Sold by BAINES, Paternoster-row; RAMSEY, Bell Yard, Temple-Bar;
PORTER, Tottenham-court-road; MARSON, High-Holborn; J. EVANS,
9, Long-lane, West-Smithfield; J. BAKER, 5, City-road; DARTON
and HARVEY, Gracechurch-street; and J. DAVENPORT, 27, Angel-
court, Westminster.

PRICE SIXPENCE.

[Entered at Stationers' Hall.]

M.DCCXCVI

THE SERVICE COMMENCED WITH SINGING

PART OF HYMN XLVII.

THE God of *Abr'ham* praise,
Who reigns enthron'd above ;
Ancient of everlasting days,
And God of love :
Jehovah, great I AM !
By earth and heav'n confest ;
I bow and blest the sacred name,
For ever blest.

The God of *Abr'ham* praise,
At whose supreme command
From earth I rise—and seek the joys
At his right hand :
I all on earth forsake ;
Its wisdom, fame, and pow'r ;
And him my only portion make,
My shield and tow'r.

The goodly land I see,
With peace and plenty blest,
A land of sacred liberty,
And endless rest ;
There milk and honey flow,
And oil and wine abound ;
And trees of life *for ever* grow,
With mercy crown'd.

The whole triumphant host
Give thanks to God on high :
“ Hail, Father, Son, and Holy Ghost,”
They ever cry :
Hail, *Abr'ham's* God and mine :
I join the heav'nly lays :
All might and majesty are thine,
And endless praise.

THE

THE PRAYER.

OH thou God of Abraham, of Isaac, and of Jacob, behold the company of poor sinners, Jews and Gentiles, this-day in thy great presence. Oh Lord God, do thou bow down and bless with thy smiles this numerous congregation; be thou in the midst of this people as thou wast in the midst of the camp of Israel of old, and let that glory which went before them be shewn unto us. Oh Lord God Almighty, behold the children of Israel; do thou be pleased to stretch forth thy hand, which is not shortened that it cannot save, and let that ear which is not heavy incline to our petitions. We desire to praise thy Name for all the wonders that are recorded in thy great Word. Thou didst take thy servant Abraham of old out of the Land where he was; thou didst call him into a land where he had never been; and thou didst, contrary to nature, give him a son, Isaac, from whom thou didst promise a seed should come in which all the nations of the earth should be blessed; thou didst by wonderful mercies—thou didst by wonderful providences protect them when they stood in need of thy protection; thy arm was stretched forth for their help, thou didst call them to go, and it was of thy wisdom that they did go into a land where they were in captivity for an appointed time; there Lord thou didst bless them—thou wast not forgetful of thy promise; but, notwithstanding their rebellion, thou causedst them to multiply into an exceeding great nation, when the appointed time was come, in the very hour which thou hadst appointed, notwithstanding their frequent rebellion against thee, thou wast regardful of thy promise, and didst deliver them that self same time. Thou didst bring them out of Egypt with a mighty hand, thou didst divide the Red Sea to make a passage for thy Israel to pass through, their enemies pursuing them were overwhelmed in the deep, while they passed thro' dry-shod, singing thy praises

on

on the farther shore ; they rebelled notwithstanding, and thou didst lead them about in a waste, howling wilderness, thou didst nevertheless carry them as on the wings of an eagle ; and bring them to thy promised land ; though thou didst lead them about thou wast ever with them—though they did rebel and bring down thy judgments upon them, yet justice was always tempered with mercy, and thou didst never punish them as their sins deserved. At length, after forty years, thou didst bring them into the land which thou hadst prepared for them ; their enemies though mighty fell before them ; it was a good land, as flowing with milk and honey ; there they were worshipping thee, and there they enjoyed thy presence, till at length thou didst take thy presence for a little from them, and sufferedst them to fall before their enemies ; but nevertheless at the appointed time thou didst restore them ; they offended again and again, and were again and again delivered ; they were under captivity according to thy prophecies seventy years, but thou wast faithful, oh God ! and at the expiration of the appointed time, thou didst send thy servants of old to be their leaders, and according to thy promise brought them again to their land, and their temple was again restored to them. They continued there in different states and conditions for many years, till at length the people whom thou hadst permitted to come, the Romans, they over-powered them, the sceptre departed from Judah, and the Lawgiver from between his feet. Oh Lord God, thou didst send forth thy word, that there then should appear a wonderful Man upon earth : Lord teach us what we should think of that Man. Thou scatteredst them abroad ; at this day they have no priest, no sacrifice, no temple, nor can they worship thee according to thy law ; but thou hast promised that Israel shall be saved in the Lord with an everlasting salvation ; let this day, oh God ! be the beginning of their deliverance. Now oh God of gods, Light of lights, shine down into our hearts, chase away the clouds of unbelief

unbelief and ignorance, and make us to have faith in thee, as Abraham thy servant had ; thou hast said to Abraham, *In thy seed shall all the nations of the earth be blessed.* There have arisen many who have pretended to be the Messiah, and have proved otherwise ; but there was a man who, when the sceptre was about to depart, did great miracles, and the Jews themselves bore witness of them. Teach us, oh Lord, what we should think of that Man : if he be the Messiah, oh God, let us believe in him ; lead us into all truth, teach us to understand thy word, and thine shall be the glory. Oh Lord, as this is my birth-day, let it be the birth-day of thousands, and let thy presence be shewn to Israel in a peculiar manner to-day. Hear us, oh God of Abraham, of Isaac, and of Jacob, and do more and better for us, poor unworthy Gentiles, but more especially for thine ancient Israel, thy dear people, the Jews, than we can ask or think, *Our Father which art in heaven, &c.*

HYMN,

BEFORE Jehovah's awful throne,
Ye nations, bow with sacred joy,
Know that the Lord is God alone ;
He can create, and he destroy.

His sov'reign pow'r, without our aid,
Made us of clay, and form'd us men ;
And when like wand'ring sheep we stray'd,
He brought us to his fold again.

We'll croud thy gates with thankful songs,
High as the heav'ns our voices raise ;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise.

Wide as the world is thy command,
Vast as eternity thy love ;
Firm as a rock thy truth *must* stand,
When rolling years shall cease to move.

SERMON

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SERMON, &c.

GENESIS, CHAP. 22, VERSE 18.

AND IN THY SEED SHALL ALL THE NATIONS OF
THE EARTH BE BLESSED.

THE God of Abraham be praised for the multitude which my eyes behold this day assembled beneath this roof. I see a company, perhaps not of every nation, every kindred, and every tongue, but I see those who are come from distant quarters of this globe: I see Jew and Gentile assembled beneath the covert of this house; and oh may God Almighty cover you all with the canopy of his everlasting love. I need not hinder your time, beloved Jews, to tell you, that however we Gentile dogs (for such is the name we will take upon ourselves) have treated you, our forefathers, it is true, treated you ill; we repent of it, and honour you as our superiors. You, I allow, are the people of God, after the flesh, the book of God is committed to your care, and oh may that Spirit who wrote it, cause you to understand it. Abraham was your father, and glory be to the God of Abraham, that many of his children are here to-day. Oh! may the Spirit of the most high God, give every one of you the faith of Abraham; and as he hath promised, *that in his seed shall all the nations of the earth be blessed*, may each of us have a blessing, you have the greater blessing, and we Gentiles but have the lesser blessing, so that we have some part in this blessed seed. You, brethren, are better versed in the scriptures than me; you
see

see I am a child, this is the day on which I am twenty. I understand no language but the English, therefore, it will not be expected by the learned Jews, that I should enter into criticisms upon that tongue, which I do not understand: however, I shall endeavour to speak to you the doctrines which are contained in this book of God, with all plainness of speech. It is the very nature of a learned man, to love plainness best; and it is far beneath his dignity, to attempt to cavil at the unlearnedness of him who confesses his ignorance. Abraham is called the father of the faithful, and this chapter alone, if there was no more, would evince, that he deserved the title. God had said in a former time, that he should have a son; he had also said, in thee shall all the families of the earth be blessed. Abraham believed the promise of God, he hoped even against hope; for, according to nature, he was past the age of begetting a child; his wife Sarah was also past conceiving; yet that mighty God who gave the promise, had power to fulfil it. Abraham staggered not at the promise of God through unbelief, but Sarah laughed (perhaps I do not pronounce the word right, but you know my meaning). Sarah conceived, and brought forth a son, and his name, as God had said it should be, was called Isaac, and in this man, or rather in the seed of this man, in this line were all the nations of the earth to be blessed. Now this was the child of promise, it was given by a miracle; for you will allow, that that must be a miracle, which is not in the common course of nature. The trial of Abraham's faith, now comes on this Isaac; this dear, this beloved, this only son, is called to be a sacrifice to the Almighty. Abraham did not reason upon the matter, but obeyed the voice of God, being well assured that it was the voice of God, and he goes on to offer up Isaac; his faith was tried and proved to be a great faith, for though he did not sacrifice his son, he would have done it, had not the Almighty interposed; and he stayed his hand, when turning about, he saw a ram caught

caught in a thicket by his horns ; this was to be offered up, and Isaac his son was restored, as one raised from the dead. This Isaac was to be the father after the flesh of Messiah or Shiloh, and I trust I know that most of you Jews will allow, that it is the Messiah who is meant in the text that I have read to you. *In thy seed shall all the nations of the earth be blessed.* This seed is spoken of as confined to one family, the family of Abraham, the nation of Israel ; but though the seed is confined to one nation, the blessing is extended to all ; *for in thy seed shall all the nations of the earth be blessed.* Now you observe to whom this promise was made ; to Abraham, the friend of God, whose name once was Abram, a father, I think, of multitudes ; but God changed his name to Abraham ; as we, in the English call it, the father of many nations ; for it is said, *the father of many nations have I made thee.* Now this could not be spoken of the progeny after the flesh ; for he was only the father of one nation, namely, Israel, but the promise is, a father of many nations ; then it is his spiritual seed shall be for many nations, and in that spiritual seed, *shall all the nations of the earth one day be blessed.* Consider the character of Abraham, and though you allow he was saved by mercy, his character was worthy of praise. First, his faithfulness ; I have spoken a little of this, and need not take up your time ; he did not stumble at the promises of God, but gave credence to his word : and it is said in this book, *he believed in God ; and it was counted to him for righteousness :* he was a faithful man, and by way of eminence ; was called, the father of the faithful ; not because faith proceeds from him ; but because his faith was the most conspicuous. He is called the friend of God, a title which God never gave to any individual but Abraham ; I confess he has given it to a multitude, as in the Canticles, *Eat O friends, drink, yea drink abundantly, O beloved.* But Abraham was called the friend of God in

a particular manner; *shall I hide*, says Jehovah, *from Abraham the thing which I do?* No, he could not destroy the cities, till he had first told Abraham his friend, and then he gave such liberty to Abraham, as was never given to any one before, or since, perhaps. The Jewish nation is descended lineally from this faithful Abraham, this friend of God. God put high honour upon Abraham, and he has, at different times, put high honour upon the children, for the sake of the father; his presence was with Israel of old, and while that continued, the nations fell before them: he gave them such power as nations never had before, nor since. **Kings** were raised up for Israel, who will be the wonder of the world, till time shall be swallowed up in eternity. Where is the warrior like David, the man after God's own heart? Where is a wise man, a glorious wise man, like Solomon, the peaceable King? These Kings were the gift of God, and they are one part of the glory of Israel, but not the greatest honour, though the presence of God was in a particular manner manifested in the midst of them; though great dominion was given to them; though Kings were subdued for their sake, and nations laid in ruins; the greatest honour of that nation is, that from him should proceed the Shiloh, that seed, *in whom all the nations of the earth shall be blessed*. As Abraham, as the Israelites of old had such honour put upon them, we may now read it in their faces; you see a Jew, and you read the mark of his nation in his countenance. Gentiles, if you do not honour the Jews as Kings, as it were, and consider yourselves as their servants, you disgrace yourselves. Where is the man that can trace back his descent from such noble people as the Jews can? Where is the highest Monarch now reigning, that can shew me from good authority, the greatness of his forefathers, as the Jews can do; the seed of Abraham, that seed which God loved and defended.

It is my intention, and I hope you will hear me candidly, without any prepossession against me, for if you come determined not to be convinced, you come with a bad spirit; if I am wrong, oh God convince me this day, and let thy Israel, if they are wrong, bow down to the sceptre of truth, and all confess the glory of God in the promised seed: it is my intention to prove, or endeavour to do it, as well as a child can, that the Messiah, according to your own scriptures, is come.

Secondly, I intend to enquire who this Messiah is; and

Lastly, speak of the blessings which are promised; *In thy seed shall all the nations of the earth be blessed.*

The first text which I shall speak of, you will find in the 49th chapter of this book, Genesis, and the 8th verse; where Jacob is blessing his son, he pronounces this blessing upon Judah, *Judah, thou art he whom thy brethren shall praise; thy hand shall be on the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my Son, thou art gone up; he stooped down, he couched as a lion, and as an old lion, who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.* Setting aside all those needless objections of your nation, concerning the translation of these words, let us for a moment consider them as they are; for men of wisdom, men of learning, like you, know that all that you say concerning it, of that sort, is merely cavil; and though the word sceptre you say sometimes means a rod, which ever it means, it is the mark or staff of power. The lawgiver you will allow is properly translated, therefore, if you take away the Sceptre entirely, the Lawgiver is departed; I shall not attempt to prove the exact time when the sceptre departed from Judah, you are more wise than I, and know it better than I do, but my argument is, that it is now departed. Is it, or is it not? Have you a king, or have you not? Where is your Lawgiver?
Where

Where is your tribe? I defy the most learned of you to tell which is of Judah, which is of Levi, or which is of any of the Tribes; but this you all know; that the Sceptre is departed from Judah, and the Lawgiver from between his feet, which was not to be until Shiloh came. Then it follows either that the mighty God has run from his word, or else Shiloh is come. Which will you believe; Is the mighty God a liar, or is the Shiloh come? You cannot deny that the sceptre is departed, I defy you all to deny it, then either God has fled from his promise, or Shiloh is come. You know the Sceptre has departed for many hundred years, and you know that, about that time, when a certain man, which was crucified at Jerusalem, appeared in the world, your own nation, expected the Messiah; did they not? Let history be the proof, let your own writers be the proof, they testify that they expected the Messiah at that time. Then your fathers were fools or you supremely wise. The Messiah is come, or this Prophecy is not true; I shall not dwell any longer upon this, but shall lead you to the book of Daniel, the 9th Chapter, the 24th and following verses; you will find there a very remarkable text, or rather many texts of Scripture. *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation of iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks, the streets shall be built again, and the wall even in troublous times. And after three-score and two weeks shall Messiah be cut off. What do you learn from that, after three-score and two weeks shall Messiah be cut off, but not for himself, and the people of the Prince that shall come shall destroy the city and the sanctuary, and the end thereof shall*

shall be with a flood, and unto the end of the war desolations are determined. Now one of your writers has passed a very heavy curse on any one that dares to calculate the time of the Messiah's coming, they pray that his bowels may gush out. My God, if I am wrong let it so be, make me to bow down to the Sceptre of truth: Seventy weeks are determined upon thy people; I don't mean to prove the time exactly when they took place, but this I insist upon, that they have long since expired, that Jerusalem has been destroyed, and the Messiah, it is said, shall be cut off prior to that. Seventy weeks are determined upon thy people. I know, that some of your writers read this differently, but you know that is not material, seventy weeks are determined upon thy people. I take these seventy weeks to be jubilee weeks, or weeks of years, and if they are reckoned in that manner it is 490 years, it cannot be ascertained (it is not the fault of the Bible, but the fault of historians, when those weeks were to take place, some say at one time, and some at another; and, though they differ a little, we know the word of God must be true, and that says it was to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness—Can that come from any but an everlasting God—and to seal up the vision and prophecy, and to anoint the most holy, the Holy of Holies; and most of you will agree that Messiah the Prince is here intended, and if you do not, you cannot deny it when Messiah is mentioned in the next verses. *Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three score and two weeks; the streets shall be built again.* Your own fathers, if they would be ingenious enough, could calculate this time more exact than I can, and let me ask your consciences whether, about this time, there was not a man appeared
in

in the world which gave out that he was the Messiah? and whether your nation did not cut off that man? it said *that the Messiah shall be cut off, but not for himself; whether he did not pronounce at his death it is finished? to finish the transgression, make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the holy.* And then it is said, after that, *after the Messiah is cut off, the people of the Prince that shall come shall destroy the city.* Now you all know the city of Jerusalem was destroyed; and, you observe, this is not done till after the Messiah is cut off. Who are the people of the Prince that shall come? Is it not the Roman power that is meant? Was not that the power which destroyed the city? Was not that desolation upon your nation? *To the end of the war desolations are determined.* Thousands, nay millions, Josephus says, of your countrymen perished in that bloody scene; but, observe, the Messiah was to be cut off before the people of the Prince should come and destroy their city—Is Jerusalem destroyed, or is it not?—If it is, why will you be blinded through unbelief? Why will you shut your eyes against the clear shining of the light. First Messiah is to be cut off, and then, in consequence of that, the people of the Prince that shall come shall destroy your city; and at this day you are feeling the effects of that destruction, being scattered up and down upon the face of the whole earth.

The next passage that I shall turn to, is the 5th Chapter of the Prophet Micah, and the second verse. *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.* It is from

from Bethlehem, according to your own teachers, that the Messiah is to proceed. Now when Herod (you know there was such a man as Herod the King) enquired of the wise men where he should be born, those of your own nation answered, from this prophecy: *In Bethlehem, of the city of David, of the tribe of Judah.* Where is Bethlehem now? Is it not laid in ruins? Shew me the place exactly, if you can, where it stood? — Jerusalem is no more; Bethlehem is no more; therefore, either this prophecy cannot be fulfilled, or it is already fulfilled; *for out of Bethlehem, though it is little among the thousands of Judah, shall come forth unto me him that shall rule; he shall travel upon the earth to do the works which I have intended; and then he shall come to me, and his sceptre shall be an everlasting sceptre; then the remnant of his brethren shall return unto the children of Israel.* How you interpret this text I cannot tell, but I suppose it to mean something concerning the Gentiles, when the fulness of the Gentiles shall come in, and all Israel shall be saved with an everlasting salvation. That Israel will be saved; that Israel will confess the Messiah, I have no doubt. When that time shall come is known to God alone: I trust it is not far off: I think it is very near; and he who ruleth above only knows whether this day may not be the beginning of that glorious season; and whether the calling in of his Israel, the Jews, may not be the means of spreading his word from pole to pole.

There is another prophecy, which relates to the Messiah coming suddenly to his temple, in the prophecy of Malachi, 3d Chapter, and first verse. *Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts.* It is promised by one of your prophets, that the glory of the latter house shall be greater than that of the first, which Solomon built;

built ; now there is no Jew but will allow that the temple, which Zerubbabel built, was not in the least to be compared with that of Solomon's ; some of you will say yes, but Herod beautified that temple ; but none of you can be so blind as to suppose that he could make his temple any thing comparable to the temple of Solomon ; it was in a manner contemptible, compared with the glory of the first temple ; but then God, to comfort their hearts, gives them that promise, that the glory of the second temple shall be greater (or words to that effect) than the glory of the former. Why ? because the Messenger of the Covenant shall suddenly come to his temple. Now Jews, your temple is destroyed, you have not a temple upon the earth, you have no expectation of having another temple. How then can the Messenger of the Covenant come unto it ? Is the Lord, who is truth itself, slack, concerning his promises ? Will he amuse you with falsity ? Will he give you promises he never meant to fulfil ? By no means : if he has said the Messenger shall come to his temple, be assured, his Messenger has come to that temple, whose glory, by the presence of the Messenger, was greater than the glory of the first temple, for all in the first temple, were the types of that which should come into the second, namely, the Shiloh which the text in Genesis speaks of, which should come from Judah about the time that the Lawgiver should depart from it. May God Almighty enlighten you to see the meaning of these passages. I would argue then, that whoever is the Messiah, he must be come, or God's promises are fallen to the ground. Although you reject that man whom we love, yet your Messiah is come. But you will argue that because of the unbelief of your fathers God has with-held his promise for a little. Let me ask you whether God was ever wont to do so when he had promised that Israel should be delivered from the hands of those that held them in captivity, Pharoah and his

his people When he had said the time did the unworthiness of your forefathers prevent the fulfilment of the promise?—No! but it is said in Genesis, *he brought them out at the self-same time*; though you had rebelled, though you had provoked him to anger while in your captivity, yet the Lord God did not consume you, neither did he withhold his promise, but notwithstanding the opposition of those who were your task masters, he brought you forth with a mighty hand, he led you through the Red Sea, where your pursuers were overwhelmed in the mighty deep; he led you forty years through a waste, howling wilderness, and carried all of you, except those who were prevented from entering in through unbelief, into the promised land. Some of you admit that the Messiah has appeared, but that he lies hid, as some foolish men among you say, in the depths of the sea, some say in one part, and some in another, till Elijah shall come to anoint him. But did God ever promise, as he has done concerning the Messiah, and was he ever faithless concerning his promises? If he has promised you in lesser things and kept his word, will he not keep his word respecting the Messiah! Who is the Messiah?—I am sure I shall here offend you, dear Israel of God, but I must tell you, if you will not believe I cannot make you, but, if I speak the truth, I hope God will help you to believe. We Christians say that Jesus of Nazareth is the Messiah; and though some allow he was a good man, yet the generality of your people say he was an impostor. This is not the faith of us Christians; but we believe that very man who groaned on Calvary, who shed his blood, was the Messiah that was to be cut off, not for himself, but for the sins of his people; that it was he who should finish transgression—he had none of his own to finish; he made an end of sin, and for you he brought in everlasting righteousness.

I shall direct your attention to many passages in the Book of God, and ask you what they allude to, and

how they were fulfilled. Look into the 22d Psalm and the 1st verse. *My God, my God, why hast thou forsaken me?* Who spoke those words when he was in the pangs of death? I ask the question, who was it spoke those words when he was in the pangs of death? Was it not that man whom we believe to be the Messiah? Did not your own people, the many thousands there present, hear him utter those words? But I proceed to the 7th verse: *All they that see me, laugh me to scorn, they shoot out the lip, they shake the head, saying, he trusted on the Lord that he would deliver him, let him deliver him, seeing he delighted in him.*

Now you do not believe those Books which we call the New Testament, but you cannot reject them as history; for if it had been a false account, what is the reason there is not a book at the present day to be found that denies the things there related; I mean a book, which was wrote at the time; no, instead of that, those historians which we call profane, in many instances declare the same thing. Your own historian Josephus gives a good word to that man who bled on Calvary; says he, *At that time there appeared a man, if it be lawful indeed to call him a man, for he was a mighty prophet, and a man of God.* And then he mentions his miracles, and says, *he rose from the dead, and was seen of many.* Now if this had been a falsity, why did not Josephus renounce it; but instead of that, Josephus seems to have been half a convert. There was a philosopher at a great distance, Dionysius, I think, who seeing the wreck of nature that then took place, uttered this expression, "Either nature is dissolving, or the god of nature suffers;" and when I tell you this man was afterwards a convert to Christianity, it may have greater weight with you.

"*He trusted on the Lord that he would deliver him, let him deliver him, seeing he delighted in him.* The words which our Lord spake are these, *he trusted in God that he would deliver him if he delighted in him,*
for

for when he cried out in a certain language—*My God, my God, why hast thou forsaken me!* many said that he called for Elias, but others answered, when they were going to interrupt him in his sufferings, *let it be, let us see whether Elias will come to save him.* They afterwards exhorted him to come down from the cross that they might believe. Fourteenth verse—*I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted in the midst of my bowels.* The crucifixion of that man was typified by the serpent stuck upon the pole, and by which means the Israelites bitten of old by the fiery serpents were healed. This was a type of that Messiah who was one day to be stuck upon a pole for the healing of transgressors: *I am poured out like water*; when the Roman spear touched his heart, out gushed blood and water; the water was a clear proof that he was dead; it proceeded from a sort of bell that is round the heart to keep the blood in a proper heat. *I am poured out like water,* says the Psalmist, *all my bones are out of joint*; for if we consider the manner in which Christ was jerked down to the earth, it must dislocate all the limbs of his body, being raised upon the cross, and then it going with a jerk into a hole made in the ground to admit it: *my strength is dried up like a potsherd, and my tongue cleaveth unto my jaws, and thou hast brought me into the dust to death.* Who is this the Psalmist is writing of when he says, *for dogs have compassed me, the assembly of the wicked have inclosed me; they pierced my hands and my feet.* My God! are the very actions of the Roman soldiers prophesied of? What says the History? *they pierced his hands and his feet*! What says David? *they pierced my hands and my feet*; and does he speak further—*they part my garments among them, and cast lots upon my vesture.* Who is this? I read that the Roman soldiers would not rend his garment, because it was a curious one, but they cast lots for it; then surely it is
this

this man which the Psalmist has in view when he says, *they pierced my hands and my feet, they part my garments among them, and cast lots upon my vesture.* The garments of our Christ the soldiers parted, but they cast lots for his vesture. Now turn your eye if you please to the 53d chap. of Isaiah, you may look at the 14th verse of the preceding chapter: *Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high; as many were astonished at thee, his visage was so marred, more than any man, and his form more than the sons of men.*

I shall read you several verses of the 53d chapter, *Who hath believed our report, and to whom is the arm of the Lord revealed, for he shall grow up before him as a tender plant, and as a root out of a dry ground, he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him, he is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid, as it were, our faces from him; he was despised, and we esteemed him not; surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed; all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all: he was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth; he was taken from prison and from judgment, and who shall declare his generation! for he was cut off out of the land of the living, for the transgression of my people was he stricken, and he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.*

-According to the acknowledgement of your own teachers, this passage of God's word hampers you more than

than all the passages besides ; some of you have even wished it not to have been, or that it might have been shut up, that vulgar eyes should not have seen it ; it is an article some of you build upon, that you must give credence to what your teachers say, some of your writers have interpreted it respecting the Messiah ; some David, some Josiah, some of Zachariah ! and I believe others Zerubabel. Indeed there are different opinions amongst them. Now can you believe them all, yes ; you must believe every thing your masters tell you as true, therefore you must believe every one of these, though they all contradict one another. But no ; I trust that wise men like you, will no longer be led captive by the blindness of your teachers. Who is this that is spoken of in this text ?—let your own reason judge ; if we read these words as one of your Jewish writers does, God himself was smitten and humbled ; there is no doubt some one greater than man is here designed ; who is it ? An angel ?—none of you will believe that. Then who can it be but that Messiah who is, after the flesh, of the seed of Abraham, who was born in the city of Bethlehem, and who hath suffered according to the prophets. Now Jesus all the prophets have spoken concerning ; some have spoken concerning the money for which he was betrayed—thirty pieces of silver in Zachariah ; and he tells you moreover what is to be done with the money—to buy the Potter's Field to bury strangers in. Now I appeal to yourselves, if this was not that case : *he was taken from prison and from judgment ; he made his grave with the wicked, and with the rich in his death ; he was crucified you know, between two thieves, and buried in the sepulchre of a rich man.* The Scriptures tell you that the Potter's Field should be bought with the money for which he was betrayed ; when Judas had betrayed his Lord, he returned the money, and threw it down before the Priests, but they said, *it is not lawful to put them into the treasury, because it is the price of blood ; and they took counsel,*

counsel, and bought with them the Potter's-field to bury strangers in, according to the Word of the Lord; here is the text exactly fulfilled, to prove in after ages that Jesus is the Messiah.

It is also prophesied who should betray him, in two of the Psalms; *my own familiar friend, in whom I trusted, which did eat of my bread; we took sweet counsel together; in another place, we went together to the house of the Lord; but it is said he has lifted up his heel against me:* this is a clear prophecy of that man who betrayed the Messiah, the familiar friend of his Master and Lord, he went frequently with him, preaching his word as he commanded; he did miracles in his name, and he bore witness to the Jews of his Master that he was the Messiah; yet this man, with whom Christ took sweet counsel, has lifted up his heel against him, he betrayed his master for 30 pieces of silver, and brought him to death who is the only hope of everlasting life; but you will say, I will not have a crucified, I will not have a hanged God for my God; no, because the veil is still upon your hearts; and, unless the Great God removes it, I know that my foolishness will not convince you to day; you will not have a crucified Saviour, what not that man of whom the Psalmist says, *they pierced my hands and feet; what not that man who has borne your sorrows, and carried them away, as Hosea says, who has cast our sins into the depth of the sea,* would not you have this Prince to reign over you; you say it was never determined that the Messiah should suffer; what then means this prophecy; *Awake, O sword, against my shepherd, and the man that is mine equal; smite the shepherd, and the sheep shall be scattered:* here is not only a prophecy of the smiting of the Messiah our Saviour; but also of the flight of his Disciples, for no sooner had you taken the Lord than they all forsook him and fled, this was that the prophecy might be fulfilled; *I have trodden the wine-press alone, and of the people there was none with me;*

so

so you will not have this man to reign over you; who is the equal of God? Is any man upon earth, —is the greatest prophet,—is the greatest king equal to the great God? is an angel in Heaven equal unto him? No; you will shudder at the idea; then it must be that man in whom all Israel must be saved; it is that Messiah who, in our text, is called *the seed of Abraham*; *in thy seed shall all the families of the earth be blessed*; you cannot deny, many of you don't attempt to deny it, but what that man, we call Jesus, wrought many miracles, and the manner of, or the power by which you say he wrought those miracles, is so very absurd, that it is hardly worth mentioning; and, indeed, I will not mention it: if it were by a charm, which you say he stole out of the Temple, you must either allow that he was above God in power, or that God permits his seal to be put to a lie; if he was not the Messiah, of course it was not the will of God that he should be spoken of as the Messiah; do you think he could overpower the Almighty, and against his will take that power out of his Temple, to do those wondrous miracles; besides, every one going into the Holy of Holies, except the High Priest, must be struck dead; and if you allow he was not the Messiah in another sense, and yet these miracles were agreeable to the will of God, then you believe God set his seal to a lie, as if you were to say, God knew this man was not the Messiah, and yet suffered him to delude thousands: no, poor sinner, if God had not determined from all eternity, this man for his anointed, never, never would those miracles have shewn themselves forth; you don't attempt to deny that they were miracles, but you say they were wrought by the power of Satan; can Satan raise the dead? Jesus raised Lazarus, and the Chief Priests held a council to know what they should do, and said, what do we, for this man doth many miracles, and we cannot deny it; he raised

raised the widow's son, he caused hundreds, thousands to be fed, with five loaves, and two or three fishes; these were not those that loved him, but Jews that hated him, and many others, who, I doubt not, imbrued their hands in his blood at his death;—he cast out devils, did he do it by the power of Satan? can Satan be divided against himself? was any such thing ever known? but the devils themselves shall be called to witness, when he cast them out they said, *thou art Jesus, the Son of God*; and in another place, *art thou come to torment us before the time*? nor could they enter into the herd of swine till they had first gained this man's permission. What think you of these miracles? Again, the Saviour is represented as a prophet, was he not a prophet? You condemn that book we call the New Testament, merely because you hear other people say it is not worth reading, I trust you will read it; let me intreat you to read it. This book prophesied the very manner of the destruction of Jerusalem, and it was destroyed according to his word. How did he know this? and how could he say *there shall not be one stone left upon another*, if he had not the spirit of God? and if he had said so, do you think God would have permitted his prophecies so exactly to be fulfilled if it had not been so? You know that Jerusalem was destroyed, you know one stone was not left upon another, you know it from your own writers, the Temple is destroyed; the glory departed; your tribes all mixed; you are scattered upon the face of the earth, and will be till God himself shall gather you. This Messiah is prophesied of as a prophet, priest, and king, Deuteronomy xviii. 18 and following verses, *I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him; and it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require*

requires it of him : in these last words most of you will allow more is implied than is spoken, *I will require it of him*. It is said that *a prophet shall the Lord thy God raise up like unto me*. Moses was a lawgiver. It is spoken of the Messiah, in Daniel, *he shall confirm the covenant with many, for one week* ; this week is seven years ; and *in the midst of the week he shall be cut off* ; and thus Christ was crucified when about 33 years of age, so that he died at the time which was appointed exactly. It is said, that the Messiah, you expect, shall be like unto Moses ; Moses was a lawgiver, so shall be the Saviour. It is said that he will put his law into their hearts, and that he will write it upon the table of their hearts, and that he will establish an everlasting covenant with them ; we know that does not respect the ancient covenant, because that was established by Moses ; the Messiah was to be the giver of another law ; and though that man we call Jesus Christ did not destroy the law and the prophets, but fulfilled them, yet he may be said to give another law, for he teaches us the meaning of all the types and shadows of the Jews ; he teaches the spirituality of the old law, and he teaches how you may be saved from the wrath to come.

He is said to be a prophet ; I have spoken of that before ; he is the prophet of his people, to foretel, guide, and preach to them, and prophesy the things of God, *like unto me*. Moses was a worker of miracles, then you must naturally expect that the Messiah must work miracles ; this man, of whom I speak, wrought greater miracles than Moses : if you say they were wrought by the power of Satan, you may as well say the same of Moses : there were many wicked men who attempted to do greater miracles than Moses, if they could, but they could not ; this can be no argument that Jesus, whom we Christians believe, did not work miracles as did Moses ; yea, he wrought greater mi-

racles : Moses divided the sea, Moses led the people, Moses gave the law ; that man whom your fathers crucified was raised again, he increased the loaves, and satisfied multitudes with a little ; he did move the winds, and the waves obeyed him ; he knew the thoughts of men while at a great distance from him, this only is to be known of God : if, therefore, the Saviour knew the thoughts of men, could still the sea, could command the winds, and so on, in a word, who is he, but the promised Messiah ? and it is said, *he who will not believe his words God will require it of him.* You have expected the Messiah to this day, and has not God required it of you ; why are you so long in captivity ? your fathers offended greatly, but their captivity never was of so long duration, they were always restored by the fourth generation ; for it is only said, *I will visit the sins of the fathers upon the children, unto the third and fourth generation ;* but in many generations you have been visited by the judgments of God. What sin must yours be, which brings down so much greater judgment ? You say your old sins were not done away ; then you would not have returned from captivity : they were finished, they were done away when the Temple was rebuilt, and restored unto you ; but after that man, whom we call the Son of God, was crucified, you were scattered throughout the earth, and, since you have not repented of this sin, you are still scattered, and you never will be assembled together till you believe in that man, whom we believe as the Messiah ; you have rejected the only hope of Israel ; you have rejected him in whom centers all the the prophecies of God ; he hath fulfilled, to an exactness, all that was prophesied ; born of your nation ; born of a Virgin ; *for behold a Virgin shall conceive, and bear a Son, and he shall be called Emmanuel, (God with us)* God in the flesh, God veiled, or enshrined in manhood ; it is he who is called *the mighty God, the wonderful*

derful Counsellor, the everlasting Father, and the Prince of Peace, and upon whose shoulders the government shall be; it is he who is said to be *a priest for ever, after the order of Melchizedek*; for he hath not offered up the blood of bulls, and of goats, but he offered up himself a sacrifice for all that believe in him. He is prophesied of as a king; you expect him as king of Sion, such an one as Alexander of old, perhaps; but hear what Zachariah says, *Behold thy king cometh unto thee, meek, having salvation, and riding upon an ass*. Was not this fulfilled in our Jesus? Did he not ride to Jerusalem on an ass, and the foal of an ass, alternately, while shouting millions attended his triumph? What say you, sinners?—and did not he, at that very time, say, that, ere long, they should reject him, and crucify him? This is the king which is come! and O may the King of Kings cause you to believe in him! There are many promises to your nation, but it is impossible for these blessings to be given to you, till you believe in that seed in which all the families of the earth are to be blessed.

Now, Sirs, what say you: have I spoken to you the words of truth, or a lie; if a lie, let me not speak another word; but if I have spoken the truth, why, poor sinners, will ye be blinded. I am as certain, as that this book before me is given by inspiration, that many of your nation are convinced that our Jesus is the promised Shiloh; for some have exhorted them, upon their dying beds, to believe in that Jesus which us Christians believe in, and yet these men will stand out that he is not the Messiah: what does this prove, but that they fight against light and knowledge. I am persuaded that many of you are convinced, but for shame of changing your religion, you deny him: this man, because he was a poor crucified Saviour, to the Jews is a stumbling block. It is no more than what is prophesied of, and the Psalmist says, *this is the stone which*

which was rejected of you builders, but it is the head, or chief stone of the corner. As the death of Christ was prophesied of, so was his resurrection. Thou wilt not leave my soul in hell, nor suffer thine Holy One to see corruption: thou wilt not leave my soul in the place of the dead, nor suffer thine Holy One to see corruption; but as if the Psalmist had said, he shall be raised from the dead, and exalted to the right hand of power; as he says in another place, the Lord said unto my Lord; sit thou on my right hand, until I make thine enemies thy footstool. And again, thy people shall be willing in the day of thy power. Another prophecy of the resurrection and ascension of the Son of God, thou hast ascended on high—thou hast led captivity captive—thou hast received gifts for men, yea, even for the rebellious, that the Lord God might dwell amongst them. All of you know that it cannot be said, that he either ascends or descends, because he is a spirit; that which ascends or descends must be a substance: but he says, thou; to whom is he speaking?—he says, God is gone up with a shout; who is that?—he ascended—he is ascended—thou hast ascended on high—thou hast led captivity captive—thou hast received gifts for men; yea, even for the rebellious, that the Lord God might dwell amongst them.

Now you will not believe that that man; and I don't wonder at it, unless God should call you to believe that man; whom your fathers crucified, is raised again. Did he not shew himself for forty days and forty nights, eating and drinking, and by many infallible proofs, such as suffering himself to be handled, and so on, prove that he was risen from the dead. And when he ascended, was it not in the presence of great multitudes; this thing, sinners, was not done in a corner: and if the Apostles were deceivers, as you say, why were not books written to prove them so at the time: on the contrary, your Sanhedrim, with the Kings of the earth, stood up and took counsel together against the

the Lord, and against his anointed, trying to hinder the spreading of his name; but they cannot deny but what such things were. Now I beseech you as learned men, and you value yourselves much upon that, search the scriptures; you think you understand them better than us Gentiles, then search them: if you reject Jesus, reject your prophecies, for they predict those very things which were fulfilled in him; if you want another leader, shew us another Lord; if you will not believe Jesus, reject Moses; for Moses testified things concerning Jesus; and I may say, there are many poor ignorant men among the Gentile Christians, who can tell you more exactly the meaning of all the types and shadows found in the Old Testament, than the most learned of you Jews. Now what say you of these things? I must conclude, my weakness of body is very great. Surely it must be the Messiah, or never, never would the things prophesied of be so exactly fulfilled: Jesus is my Saviour, my soul is convinced of it; this is the stone which is set at nought of you builders, which is become the head of the corner: neither is there salvation in any other: if you reject him, you reject everlasting life; you are condemned; by your own law you are incapable of worshipping God, as God has required in his law; you cannot have the blessings, for none could pronounce a benediction but the High Priest; but you have not an High Priest, and if you have, you are not certain of what tribe he is; he may be of the tribe of Judah, he may be of the tribe of Levi or Benjamin; you do not know of what tribe, and therefore cannot have a priest. You are without a Temple; where God spake to you, and received you; you are without the law, for though you have the law, you are incapable of fulfilling it. When I look at a Jew, I see one of God's ancient people; at this day the strongest proof of the fulfilment of prophecy. It is said, they shall be scattered through all nations; and there is not a place on the globe, perhaps, where trade is established, but
 Jews

Jews are to be found. You have been persecuted by Gentiles, who are beneath yourselves; their kings have had dominion over you; but, notwithstanding this, when I see a Jew, I see the greatest miracle—I see a man who carries about him all the evidences of his being of the seed of Abraham—I see one of the ancient people of God: and yet though their nation has been mixed with perhaps thousands of nations, for above thousands of years, yet they continue a distinct nation to the present day. Did you ever hear of a people conquered, dwelling among their enemies, and yet not mixed with them, except the Jews? No, not even for a century. You are kept for the great fulfilment of the prophecy, namely, that when you are brought to acknowledge the Messiah, you may be gathered together; you may have him for your shepherd, and dwell once more under the protection of the God of Abraham. But there is no hope if you reject the Messiah: and if you expect him still, all your expectations will end in darkness. Your fathers expected him; some were so foolish as to fix the time when he should come; the time came, and no Messiah appeared, because he was already come: you need not expect him more, for your Temple is destroyed; and if you reject our Jesus, God knows what will become of you; but if you receive him, says God, *in the seed of Abraham shall all the nations of the earth be blessed.*

Here is a proof of the veracity of God's Word, not only your nation shall be blessed in the seed of Abraham, but all nations. *Isaiah 60th, Arise, shine, for the light is come, and the glory of the Lord is risen upon thee;* not only your nation is to be blessed in the Messiah, but many nations, the poor Gentiles with whom you dwell, they do believe in this Jesus of Nazareth, they are blessed in him with those hundreds and thousands who hear me this day. Were you to ask them, I am sure they would tell you, they never knew joy till they believed in Jesus Christ: if you believe, depend upon it your
gathering

gathering together is not far off; the God of Abraham shall bless you as he has promised, not only in this life, but in the world to come. You are ashamed to acknowledge he is the Messiah, why should you be ashamed? others have done so before you; you say he has no power, how then has he retained his gospel to the present day? You see how it has multiplied, and one of your own people said, *if this be not of God it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.* You say you will not acknowledge the Messiah of the Christians, neither will you confess their belief to be a true one. What is the reason of this—because you are not convinced of it? No; but because you will not, because you are hardened in your unbelieving determination, and God has given you up to strong delusions; but why should you be ashamed? as a great many of you have embraced Christianity and written in defence of it there is Zeres, whose book I have now before me, has proved from your own authors that Jesus is the Christ. He has taken your Hebrew Bible, translated it, confuted all the authors of your Talmud, and proved that Jesus is the Messiah; if you can obtain it, read Zeres, the Jew who was converted in the year 1710; and may the Spirit of God lead you to follow his example; and then being blessed, God shall bless you. I know not how to dismiss you. If what I have said is not blessed, in vain may I speak, and in vain shall your hear me.

The God of Abraham, the God of Isaac, and the God of Jacob look down upon you with complacency, and enlighten your dark understandings, and may you bear witness of Jesus of Nazareth, that he is the true Messiah.

HYMN XCVIII.

FROM all that dwell below the skies,
 Let the Creator's praise arise!
 Let the Redeemer's name be sung,
 Through ev'ry land, by ev'ry tongue.
 Eternal are thy mercies, Lord,
 Eternal truths attend thy word:
 Thy praise shall sound from shore to shore,
 Till sun shall rise and set no more.

HERE A PAPER WAS HANDED UP TO THE RUPIN.
I have another word to say to the Jews, if they will
have the condemnation to stop.

Many do not like to embrace Christianity, because
there are many sects and parties. Were there not many
among the Jews? Where were the Pharisees, the
Sadducees, and many others, too numerous to mention?
Some person has put into my hands a paper, respecting
the prophecies of Brothers. This is a great proof to
me, of the veracity of the New Testament, which
prophecies, *that in the latter days, many false prophets
shall arise*. If any one foretells things, which come to
pass at the time that he predicts, you may have some rea-
son to believe him; but if what he says, does not come
to pass, you will reject him. The prophecies of this
enthusiast are not fulfilled, nor ever will be: as this
man has arisen, you many expect may more, and this is
one great argument in favour of the Gospel, preached
by the Apostles of Jesus of Nazareth. The Lord God
of Abraham bless you all.

THE PRAYER.

OH, Lord God of Abraham, do thou be pleased to open our
eyes that we may see the truths of thy Holy Word; none
can understand them aright but as thou teachest them: Lord do
thou shew to the people that Jesus of Nazareth is the Messiah;
shew them, O Lord, that he is the King that reigneth, and that
he shall reign till all his enemies are under his feet. Thou dear
Lamb of God, that was crucified for our sins, at thy death the
sun was darkened, the rocks were shook, the graves opened,
and the veil of the second Temple rent in twain. Oh, rend
the veil from the hearts of thy dear Israel; let them not be de-
luded, but save them with an everlasting salvation. Command
thy blessing upon us, and do better for us than we can ask or
think, for the alone sake of that Messiah who was cut off for
our sins, who was raised from the dead, and who ever liveth to
make intercession for us. The peace of God, which passeth all
understanding, come down from heaven into your hearts, and
by the illumination of the Holy Spirit lead you into all truth,
unfold to you the sacred words of prophecy, and cause you to
believe in that Saviour whom your fathers crucified; you shall
then give to him with the Father, Son, and Spirit, everlasting
praises. Amen.